## JOSEPH SMITH-A MAN LIKE UNTO MOSES

A Discourse Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 16, 1907, by

ELDER ORSON F. WHITNEY.

phet,
To guide us in these latter days;
Ve thank thee for sending the Gospel
To lighter our minds with us rays;
Ve thank thee for every blessing
Bestawed by Thy bounteous hand; We feel it a pleasure to serve Thee, And love to obey Thy commands.

And love to obey Thy commands.

We are in the habit of singing this hymn in our congregations, but how many of us step to reflect upon the full menning of these words—upon the great things which God has done for us in this the last gospel dispensation?

What did it mean when God sent a prophet into the world, to restore the everlasting Gospel, commanding that it should be preached in all the world as a witness before the end should come? The world had had prophets before; the world had had prophets before; but never before had God caused it to be proclaimed that it was the last time the gospel would be restored. Never had such a mission been given to man as that placed upon the Prophet Joseph Smith, who stands at the head of this dispensation, which is distinguished from all others, in that it is the dispensation of the fullness of times, when God has decreed to gather into one all things in Christ—things in heaven and things upon the earth. It was the signal for a great revolution in religious thought and philosophy.

When Joseph was raised up to open the last dispensation, it meant even more to the world than when Moses

When Joseph was raised up to open the last dispensation, it meant even more to the world than when Moses was raised up to point out the true God to man, and show him how to worship acceptably in the sight of heaven. Indeed there is a great similarity in this respect between the mission of Moses and the mission of Joseph Smith. The latter-day prophet might well be called "a man like unto Moses." In order to appreciate this fact we must know something of the conditions that prevalled when these great men, these mighty servants of Jehovah, each at the head of a gospel dispensation, came head of a gospel dispensation, came forth as messengers from God to man. What was the state of the religious world? What kind of a God were they worshiping? What were their views of life and death and immortality. Let us see if we can institute something of a parallel between those early times and

#### GODS OF THE HEATHEN.

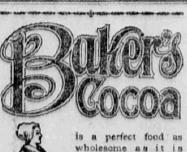
In the days of Moses there were at least three great centers of religious thought and philosophy in the known world. One of these included the land of Canaan, in which the children of Israel were about to settle and establish a commonwealth. Another of these centers was in Egyptifrom which country the world has derived much of its try the world has derived much of its civilization, one of the most ancient sources of human enlightenment. Another center of religious activity was in India, that great cradle of religious and philosophies. What kind of gods were these nations worshipping? Why, among the Canaanifes they worshiped Baal and Astoreth. This meant the sun and the Moon. The Israelites were required to worship an invisible God one and the Moon. The Israelites were required to worship an invisible God, one whom they could trust, but could be see, nor hear, unless He conde-ended to show Himself as He did to Moses and others for certain wise purposes. Those idolatrous peoples must needs see and hear before they would believe, while the Hebrew nation were required to worship without seeing, without hearing. They were to accept the testimony of men with whom God conversed face to face. Descended from Abraham, "the father of the faithful," they were to prove by their conduct their claim to so noble a descent. They were to prove by their conduct their claim to so noble a descent. They were required to believe that beyond the horizon of this mortal existence there was a Supreme Being who had ordained and created the universethe sin, the moon, and the stars the earth and all that it contains. But the Camanites, who surrounded the children of Israel, could not grasp the idea of an invisible God. At least they must have symbols to represent Him, and they confounded the symbol with Moses and others for certain wise purmust have symbols to represent Him, and they confounded the symbol with the thing symbolized; consequently we find them worshiping the sun, the moon, and the heavenly bodies, instead of the God who created these things. They reasoned upon it like this. The sun was the most luminous body they could behold; the warmth that made the earth fruitful proceeded from the sun, and to him and to other powers of nature they gave their allegiance as the highest objects they could conceive of or comprehend. They worshiped the sun as Basil, and the moon as Astoreth, and worshiped them worshiped the sun as Baal, and the moon as Astoreth, and worshiped them with licentious and wicked rites. The Israelites were ensuared more than once by this enticing and seductive religion; and their history for centuries is a history of God's warnings to them and Hts punishments upon them for turning aside from the worship of the true God to the worship of the creations of God.

Down in Expet they had another kind

tions of God.

Down in Egypt they had another kind of religion. They also worshiped the heavenly bodies, the luminaries of heaven—all ancient Pagan nations seem to have done the same—but the Egyptians added to that worship the worship of the beasts of the field and the reptiles of the Nile. They believed that the spirits of the gods had taken up their abode in the ox. in the crocodile, in the cat and the beetle; and they bowed down to these beasts, regarding them at least as symbols of Deity. If an ox or a goal, sacred to tife Egyptians, should die, it caused Deity. If an ox or a goat, sacred to the Egyptians, should die, it caused the nation to mourn as if a calamity had overtaken them, and they buried the dead animal with costly and mag-nificent ceremonies. And these were Egyptians, the ancestors of civili-

Away off in India, they also wor Away off in India, they also worshiped the heavenly bodies, but added thereto the worship of the seasons; rang, summer, autumn winter, which seemed to have, and do have, a certain creative power, in a subordinate way. The Hindeos thought the seasons were the origin of things. They also worshiped the passions of the human



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7 HIGHEST AWARDS IN

Walter Baker & Co. Ltd Established Dorchester, Mass.

AM going to take a text from the Latter-day Saints' hymn book, found on page 166:

We thank Thee, O God, for a Pro-

MOSES AND CHRIST.

This, in general, was the condition of the religious world when Moses, the man of God, came forth. His own peo-ple were sunken in idolatry; having dwelt for hundreds of years among the ple were sunken in idolatry; having dwelt for hundreds of years among the Egyptians and partaken of their erroneous ideas; so that when he led them out of bondage, and they halted in the wilderness of Sinal, and he was called up into the mountain to talk with God, Israel, alarmed at his long absence, induced Aaron, his brother, to make for them a golden calf, which was a representation of the Egyptian god, Apis; and the children of Israel were worshiping this idol when Moses came down from the mount.

It is a natural propensity to want to see, and to hear, and to feel the God that we worship. It was a great test of faith and integrity when Abraham was required to come out from the idolatries of Mesopotamia, the land where he originally dwelt, to leave his kindred and country, and to worship the true God, the Creator of heaven and earth, instead of bowing down to the creature—because that propensity is natural to man. In the days of the Son of God.

instead of bowing down to the creature—because that propensity is natural to man. In the days of the Son of God, even His apostles, with whom He had conversed, who had seen Him work miracles, who had been with Him in His ministry, could hardly believe in Him after He had gone. When He appeared to them after His resurrection, they were frightened, thinking He was a spirit, an apparition, instead of a risen soul, having laid down His body and taken it up again; and He said to them: "See that it is I, Myself, for a spirit hath not flesh and bones as ye see me have." And then they believed. But one of their number was absent—Thomas, sometimes called lieved. But one of their number was absent—Thomas, sometimes called "the doubting apostle." When he returned, and his brethren told him that the Lord had risen and had appeared to them. Thomas said: "I will not believe, unless I can feel the prints of the nalls in His hands and thrust my hand into the wound in His side." Jesus, compassionating Thomas, and doubtless influenced by the great fact that these apostles, being special witnesses of the resurrection, had the right to see, to hear, and if necessary to feel of the Master who had risen from the dead, while the world at large was required to believe on their testimony—Jesus appeared unto Thomas and required to believe on their testimony—Jesus appeared unto Thomas and said: "Thomas, reach hither thy hand and feel of the prints of the nails in my hands: thrust your hands into my side, and be not faithless, but helieving." Thomas, overwhelmed by the evidence, fell at the feet of Jesus, exclaiming: "O, Lord, my God." The Savior then took occasion to teach a great principle to His apostles, who were going forth to preach the gospel of the risen Redeemer, with the promise that they who believed and were baptized should be saved, while they who believed not should be condemned. He said: "Thomas, thou hast believed "Thomas, thou hast belie ause thou hast seen, but blessed are

#### A STRANGE PHILOSOPHY.

That was rather a strange philos mostly based upon prosperity: When prosperity smiles, man is blest; when adversity frowns, is cursed. That is the spirit of the Old Testament. But the spirit of the New Testament, the gospel of our Redeemer is: "Blessed are ye when men shall hat you and persecute you and say all manner of evil against you falsely for my sake." He subverted the ancient philosophy—or rather, the gospel swallowed up the law of Moses, and Christ invited men to stand upon a higher plane of thought and feeling. Hence He said,—what man, uninspired, would never have said, would never have thought of: that it was more blessed to believe in God without seeing Him than to see Him in order to believe.

FIRST AND SECOND ESTATES.

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When we analyze this proposition in the light of modern revelation, the reason stands out clear. We Latterday Saints have the key to it in the revelation to us of the pre-existence, a condition called the "first estate," where man saw God face to face, comwhere man saw God face to face, com-prehending what is now to him a mys-tery, and made proof of his integrity by being willing to obey when he could see Him, hear Him, and associate with Him. But in this mortal world a greater test of spiritual integrity is re-quired. We have come out from our greater test of spiritual integrity is required. We have come out from our "first estate," where we walked by sight, into our "second estate" where we are expected to walk by faith; and this was the great lesson taught through Abraham and his seed, in whom all the nations of the earth were to be blest. God might and did, in pursuance of His own wise purpose, choose whom all the nations of the carting to be blest. God might and did, in pursuance of His own wise purpose, choose certain special witnesses to declare that they had seen Him and heard His voice; but the great mass of the house of Israel, and the world around them, when it became their mission in later times to preach the gospel, were required to believe without seeing; because this existence was instituted for the exercise of fatth.

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God could, if He saw fit, change all this. He declares that He will eventually pour out the fulness of knowledge upon the world; that earth shall be filled with the knowledge of God as the waters cover the channels of the deep; and it will not then be necessary for one man to say to his neighbor? "Know ye the Lord?" for all shall know Him, from the least unto the greatest,—but not today. There is a time and a season for all things. As in the days of the Apostle Paul we see through a glass darkly. We know in part, and we prophesy in part, but when that which is perfect is come, that which is perfect is come, that which is perfect is purpose, was superseded by the gospel of Christ, so our present knowledge will be swallowed up in a more perfect knowledge, when we shall once more see God face to face. If we keep our second estate as we kept our first estate, manifesting our integrity to a degree that we were worthy to be added upon by being given these mortal bodies—the two together, the hody and the spirit, constituting the soul of man—the promise is that we "shall have glory added upon our heads forever and ever." This promise includes the resurrection of the body, first mortal, and then immortal, a precious possession given to man as a means of eternal increuse and everlasting glory.

ABRAHAM'S BLESSING.

desire of his heart upon the altar, that he might manifest his integrity and be worthy of the great blessing and be worthy of the great blessing pronounced upon him, that in him and his seed should all the nations of the earth be blest. In Moses was a part fulfilment of that promise. Christ was to come, it is true; the Son of God was to be of the seed of Abraham, and as the Savior of the world He was truly a blessing to all nations; but Moses, coming before Christ, was also a blessing to the human race. He talked with God. He procured the Ten Commandments, which lie at the foundation of all civilized jurisprudence. The Christian debted to Moses for the light of revelation which is interwoven with all our civilization.

THE FIRST COMMANDMENT

THE FIRST COMMANDMENT.

THE FIRST COMMANDMENT.

And what was the first of the commandments that Moses voiced to his people, after God had written them with His singer upon the tables of stone? "Thou shalt have no other gods before me." But was that the end of it? Who was this God that said "Thou shalt have no other gods before me?" He was not the sun. He was not the moon. He was not fear, nor anger, nor hate, nor love, as it exists in the human heart. He was not spring, nor summer, nor fall, nor winter. He was the Creater of the sun and moon, the ordainer of the ferces of nature. He was the God who had planted those passions in the human heart. He had ordained the seasons. He had set the sun and the moon—the sun to rule the day, and the moon to rule the night. He had created the earth, and man and woman, and all that the earth contains; had created them, too, in the spirit before they were created in the body. He was the Being who said: "Thou shalt have no other gods before me." body. He was the Being who said: "Thou shalt have no other gods be-

And what kind of a being was He? Moses indertook to explain the clearly, so plainly, that the wayfaring man, though a fool, might not erritherein. He describes, in the first and second chapters of Genesis, the oldest history in existence, what kind of a being this God is who divided the light from the darkness. Who the light from the darkness. Who called the dry land earth, and the waters seas. Who made two great lights—the one to rule the day, and the other to rule the night. Who the other to rule the night, Who caused the waters to teem with their finny myriads, and created all creeping things. Moses cays of Him: "And God created man in His own image; in the image of God created the him; male and female created He them." Could words be plainer? Do you see how he could have reade the mater more clear more you see how he could have made the matter more clear, more simple? He says that God made man in His own image. Now God never said that of anything else that He had made. He did not say it of the sun, or the moon, nor of any of the lower animals, nor of any plant, or tree, or flower. He only said that of man and woman—that He made them in His own image, "In the image of God created He him; male and female created He them." You would think that the world would have clung to this plain He them." You would think that the world would have clung to this plain and simple truth, but it did not. As soon as prophets had ceased, as soon as the living oracles had fallen asleep they whose duty it is to interpret by the spirit the otherwise dead letter—as soon as they were gone, man departed from the plain and simple truth; he

soon as they were gone, man departed from the plath and simple truth; he put his own private interpretations upon it, thus necessitating the restoration of the lost knowledge of God.

Jesus Christ, Himself, exemplified the doctrine that Moses had taught so plainly, teaching in His own person what kind of a being God is. His appearance was virtual; another teaching of the principle that man is in the image of God and that God is. In the image of God and that God is. In the image of man, When Phillip, one of His disciples, having heard Him speak of the Father to Whom He prayed, "Father, glorify me with that glory which I had with Thee before the world was;" said to Him: "Lord, show us the Father and it sufficeth us." Jesus answered: "Phillip, have I been so long with you and yet have you not known me? He that hath seen me hath seen the Father"—meaning, of course, that the Father" meaning, of course, that the God to whom He prayed was the same kind of a being He himself was. As if He had said: "If you have seen Me, who am in the shape, form, and image of man, you have virtually seen that the shapen." That was the my Father in heaven." That was the teaching of the Son of God. Paul, the apostle, afterwards declared that Jesus Christ was "the brightness of God's glory and the express image of His person." Could it have been made clearer? I think not—and yet the same propensity for departing from the truth that was manifest in earlier ages, caused men to depart from it even after Jesus had come in the form of man, and after Paul had taught that Jesus was in the express image of His Father's person, thus necessitating a restoration in our day of the lost knowle ,e of the Lord.

## THE SECTARIAN DEITY.

Many faithful Christians, all down the ages, clung to their belief in a personal God, but gradually the churches departed from it, and conjured up a definition of God, in which they said He was a being "without body, without parts, and without passions"—in other words, an absolute nonentity. One of the English poets—Alexander Pope—describing God as an all pervading spirit. scribing God as an all pervading spirit, framed these beautiful but misleading lines. This spirit, said be:

"Warms in the sun, refreshes in the Glows in the stars, and blossoms in the

trees; Lives through all life, extends through all extent, Spreads undivided, operates unspent."

An accurate description, no doubt of the Holy Ghost, but not of God the Father, nor of Jesus Christ the Son, as a personage. One hundred years ago, if a person had inquired what kind of a being God is, the theologians would have answered. "great are the investories of a being God is, the theologians would have answered, great are the mysteries of godliness," and that person would have been told that he must not pry into such things. Even now they declare that what Moses meant to say, when he wrote the Book of Genesis, was that man was made in the moral image of God—that the term "image" has no reference to form, or to anything substantial. They say, "God is a spirit; impersonal, incomprehensible," I should think'so! Who could comprehend such a God as they desomprehend such a God as they des-

comprehend such a close comprehend such a close cribe?

"Without body, parts, or passions," forsooth! That is not the God who spoke to Moses on the mount and gave the Ten Commandments. That is not the God who wrote with His finger upon tables of stone. That is not the God whom Eltjah beheld. That is not the God whom Eltjah beheld. That is not the God in whose express image is Jesus Christ. That is not the God who loves righteousness and hates inliquity. No; it is a man-made god, an imaginary deity: but it WAS the God of the Christian world at the time Joseph Smith came, bringing back once more the lost knowledge of the true and living God.



UNION STAKE TABERNACLE.

Handsome Church Edifice Dedicated at La Grande, Oregon, on Sunday.

The Union stake tabernacle, recently completed at La Grande, Ore, and dedicated on Sunday last, is one of the largest and most beautiful structures of the kind in the Church. Ground was broken for the building nearly three years ago, and work progressed steadily from that time until completion. In the beginning it was estimated that the cost would be about \$30,000, but the ultimate amount expended was something like \$10,-600 in excess of that sum. The main auditorium has a gallery, and the seating capacity is about 3,000. In the basement are a number of spacious rooms, for the use of quorums, auxiliary organizations, etc.

La Grande is a city of 6,000 or 7,000 Inhabitants, situate in the beautiful Grande Roude valley, one of the most fertile spots on the American continent. The immediate vicinity is an agricultural and horticultural center, though there are scores of large lumber mills within a radius of 50 miles. An immense sugar, factory, controlled by the Amalgamated Sugar company, is at La Grande.

The city is the headquarters of the Union stake. The latter consists of 13 wards, eight of which are in Oregon and five are in Idaho. Franklin S. Bramwell is the president, with Charles W. Nibley and Leonard J. Jordon as counselors

where, nowhere." "God is a man; I saw Him, talked with Him—an exalted, glorified Man." Afterwards in relating his experience, he says: "And though they might persecute me for so saying, I could not deny it, for I knew that I had seen God; I knew that I had seen a vision, and I knew that I is our proclamation to the world. These And he never did deny it. He endured a hundred deaths in suffering, rather than deny it, and finally laid down his life to prove his sincerity in the conviction that he had actually looked upon Ged, that divine Belian who had a new in the conviction of the convict Being who made man in His own im-

SCRIPTURAL AND PHILOSOPH-

They say Mormonism is "unphilo-sophical, unscientific, absurd." Where in? They also say it is "unscriptur-al." Wherein, pray? Mormonism has come into the world in fulfilment of scripture. It points to the scriptures of the past in confirmation of its po-sition and its doctrines. It cannot be sition and its doctrines. It cannot be proved that Mormonism is unscriptur-al. They who undertake to prove it but expose their weakness and the fu-tility of their arguments. They cantility of their arguments. They cannot prove it "unphilosophical, unscientific, and absurd." It stends upon the eternal rock of truth; it is science itself, the greatest of all sciences; it is philosophy under another name—divine philosophy. What is this "philosophy" of which men speak? What is the meaning of it? It simply means fundamental truth. A philosopher is one devoted to the search after fundamental truth. Then Joseph Smith was a philosopher, for

search after fundamental truth. Then Joseph Smith was a philosopher, for he sought the fundamental truth, and God, as he declares, revealed it to him. Plato stands for philosophy:—"the greatest of all philosophers," Emerson declares him to be. Plato, in seeking to account for the origin of the universe, says: "Let us declare the universe, says: "Let us declare." the universe, says: "Let us declare the universe, says: "Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good; and he who is good has no kind of envy. Exempt from envy. He wished that all things should be as much as possible like Himself. Whosovere, taught by wise from envy. He wished that all things should be as much as possible like Himself. Whosovere, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth." So says the Greek philosopher. Joseph Smith utters this fundamental truth: "God, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might have a privilege to advance like Himself." Note the striking similarity in the thoughts of these two master minds. But Joseph had never read Plato, had never studied the writings of the Greek philosophers. He knew no more of Plato than Jesus knew of Confucius. It is a shallow criticism to charge that the golden rula of Christ's gospel was uttered in a negative form several hundred years before Christ by the Chinese sage. So would it be shallow to charge that Joseph Smith borrowed his idea from the writings of Plato. It is simply an instance of the unity and consistency of truth.

MORMONISM'S ATTITUDE.

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Mormonism recognizes in Plate, the Greek: in Zoroaster the Persian; in Contucius, the Chinese sage; in all great teachers in all the nations of the earth, just so many servants of God, whether they be philosophers or scientists, or poets or preachers. God has given them a measure of truth and a measure of insuration. Mormonism regards them as its forerunners, preparing the world for the restoration of the truth in its fulness. We preach Jesus Christ as the Redeemer of the race, as the pre-existent Author of the gospel of salvation, and we proclaim to all nations that God in this day has raised up another prophet to prepare the way before the glorious coming of His Son. The same God who inspired Confucius, afterwards sent His Son Jesus into the world to teach man the perfect truth. The same God who inspired Plate, revealed Himself to Joseph Smith, without any reference to their knowledge or lack of knowledge of each other. Each was inspired to declare a great fundamental truth, one explaining the origin of the means for man's endless progression. MORMONISM'S ATTITUDE. he means for man's endless progres

the other explaining the origin of William body, parts, or passions, which is not the content of the content of

ated man in His own image, male and female," why may we not consistently, reasonably, and philosophically infer that Deity itself is both male and fe-This, my friends, is Mormonism. This

We thank Thee, O God, for a Prophet, To guide us in these latter days:
We thank Thee for sending the Gospel,
To lighten our minds with its rays;
We thank Thee for every blesssing,
Bestawed by Thy bounteous hand;
We feel it a pleasure to serve Thee
And love to obey Thy commands.

BEST LINIMENT ON EARTH.

Henry D. Baldwin, Supt. City Water Works, Shullshurg, Wis, writes:
"I have tried many kinds of liniment, but I have never received much benefit until I used Ballard's Snow Liniment for rheumatism and pains. I think it the best liniment on earth." 25c, 36c and \$1.60. Sold by Z. C. M. I. Drug Depf., 112 and 114 South Main Street.

### STAKE CONFERENCES.

NORTH SANPETE STAKE.

NORTH SANPETE STAKE.

The twenty-seventh quarterly conference of the North Sanpete stake was held in Fountain Green ward, Saturday and Sunday, June 8 and 9, President C. N. Lund presiding. The stake presidency, high councilors, all the bishops of wards except two distant wards, were present. Elder Orson F. Whitney of the council of the apostles, delivered four highly instructive discourses on the subjects of the attonement, the resurrection, the Word of when the resurrection, the Word of Wisdom, the payment of tithes, the blessing of eternal life, the different glories of life hereafter, the sacredness of the holy priesthood, and the duty of honoring the same by those upon whom it is bestowed, all of which were treated in great power and plannar.

President Lund and Counselors sorensen and Sundwall gave much timely instruction and counsel to the caints and presiding officers.

Timely addresses were delivered by the president of the high priests, John F. Allred. Elders Simon T. Beck and Samuel Allred. of the high council. Bishops Orlando Bradley, James C. Peterson and Lauritz O. Larsen, and Counselor James Monson. The general and stake authorities were sustained by the unanimous votes of the people.

people. Elder Andreas Jensen was ordained bishop of Freedom ward, with Soren C. Nielsen and John R. Clinger as his

counselors.
Great credit is due B. F. Williams and his well trained choir of sweet singers, for the fine musical selections rendered at each meeting.
The generous hospitality of the people of Fountain Green was manifested in the case of the visitors from other wards. The timely instructions, and the good spirit accompanying the same, furnished a time of enjoyment long to be remembered. se remembered.
AARON HARDY, Stake Clerk.

### BOXELDER STAKE.

The stake quarterly conference convened in the tabernacle last Saturday and Sunday, June 1 and 2. President Oleen N. Stohl took charge. The visitors in attendance were Elders Heber J. Grant and George F. Richards, Mrs. Bennion and Mrs. Romney of the general Primary board, with a large attendance of local officers and

large attendance of local officers and members.

The reports of the stake presidency, hishops, presidents of quorums and auxiliary organizations showed the same to be in a most gratifying condition. The addresses of the local priesthood and visitors were on on timely topics and were much appreciated by those in attendance. Elder Richards took occasion to advise the girls and boys not to stop where they now were, but to keep their eyes on the high school for next season. "Help mother and father during the summer and then go to work in the school room again and get all the good out of it you can." He also reminded parents of the responsibility of teaching their children the principles of the Gospel.

Elder Heber J. Grant sang "The Flag Without a Stain," and other selections. He then read a few verses from a book written by Senator Albert J. Beveridge, entitled. The Young Man in the World," showing how little satisfaction the average preacher gives the seeker after spiritual food. It is all like the chemist's grain of wheat, perfect in its constituents, but lacking the spark of life. The speaker said that the Laster-day Sants are the most independent people on earth, and they have a courage born of baving been made free.

A meeting was held in the evening

#### RETURNED MISSIONARIES.

Elder Anders P. Neilsen of Granger, Sait Lake county, returned June 7, from the Scandinayian mission, whither he was sent March 21, 196. The Aarnus confer-ence, (Denmark), was his field of labor, presiding there the last six months.

Elder Willard R. Smith of Sait Lake City, arrived nome June's, from the scan-dinavian mission, to which he was assign-ed in April, 186. The Frondagem and christinaia conferences were his neids of labor.

Elder John E. Howell of Clifton, Onelda county, Idaho, returned home June 19, from the New Zealand mission, for which he was set apart Nov. 4, 1994. The Auck-land conference was his field of labor.

Elder Louis G. Hougiand of the Twenty-sixth ward. Sait Lake tity, arrived home June 16, 180, from New Zealand, where, since May 12, 186, he has been presiding over the mission in that land. Froselyting is done, he says, both among Maoris and curopeans. There are al missionaries from Zion, of which four are sisters. There are 4,837 memoers. Twenty closis are laboring in the North and South biands. Enders in "Southiand" have been very successful in traveling without purse of scrip; 1856 reports show increase in work 50 per cent as result. Native sunts are bulleting beautiful chapters. Edder Ruins hay hardy succeeds in the presidency of the mission. Sister Hardy is of great assistance to the mission.

Elder Isaac R. Gudmunsen of Iona, Bingnam county, Idaho, also arrived home June 19, 1997, from the New Zealand mis-dion, to which he was sent Feb. 12, 1994, ife presided over the Mania and Wariapu conterences.

Elder Jeremiah Stokes, Jr., and his wife, Eugenia Neff Stokes, of East Mill Creek, Salt Lake county, arrived nome June 12, from the Southern States mission, to which they were assigned Nov. 18, 1901. The mission office at Chattanoog, Tenn., was the scene of their labors. Edder Stokes was associated editor of the Elsers' Journal.

Elder William Frisby of Provo City, Utah county, passed through this city June 12, returning from the Central States mission, where he has been labor-ing since May 3, 130, in the Arkansas and Last Kansas conferences.

Elder Geo. W. Pyper, of the Eighteenth ward, this city, arrived home June 13, from the Swiss and German mission, whither he was sent Oct. 14, 1994.

Edder Alexander Nibley, who resided in Sait Lake City when set apart, but is now a member of La Grande ward, Ore-gon, returned June 13, from the Nether-lands, where he has presided over the mission since June 27, 1905.

Eider Richard B. Summerhays of For-est Dale ward, Salt Lake county, return-ed June 16, from the Southern States mission, to which he was assigned Aug. 4, 1905. The mission office at Chatta-nooga was the scene of his labors.

Elder Chas. R. Cook of Rexburg, Fre-ment county, Idaho, passed through this city June 17, 1997, on his return from the Central States mission, for which he was set apart April 11, 1908. The South Texas conference was his field of labor.

Elder Henry G. Excell of Panguitch Garfield county, passed through this city June 17, on his way home from the Cen tral States mission, for which he was se apart July 12, 1905. The St. John, Kan. conference was his field of labor.

Elder Frank R. Bates of Raymond, Alberta, Canada, passed through this city June 18, 1907, on his return home from the Central States mission, for which he was set apart May 2, 1906. The St. John, Kan., conference was his field of labor, He returned at this time to perfect title to his homestead. Elder Arnold C. Eldredge of Carey, Blaine county, Idaho, passed through this city June 19, on his return from the Southern States mission, to which he was assigned Oct. 10, 1906. The East Tennes-see conference was his field of labor, He was released at this time on account of sickness.

Elder Wm. Miller of Parker, Fremont county, Idaho, passed through this city June 19, returning from the Southerr States mission, for which he was set apart April II, 1806. The Ohio and Georgia conferences were his fields of labor.

Elder John S. Sharp of Union, Salt Lake county, returned June 19, from the Western States mission, where since Nov. I, 1994, he has been laboring in the North Colorado, West Nebraska and Denver

## YIELDING TO SCIENCE

BRIGHT'S DISEASE AND DIABETES CAN NOW BE CURED.

(From the Kansas City Journal)

able are yielding one by one to mod-ern science. The control of Bright's Disease and Diabetes are probably the e effected.
The new formula was first put to the

The new formula was first put to the test in this city by a prominent hotel man who had exhausted local medical skill in a long battle with a severe case of Diabetes. He got such results that he spread the news among his friends about town, and it would astonish the public to know the number, character and prominence of the patients now recovering in Kansas City.

To ascertain if permanent relief has been effected by the new treatment, as most all of the local cases that have been treated are of comparatively recent date, the following wire was sent to California, where the new diuretic has been in use for the past year or two:

two:

Ransas City, Jan. 16, 1906.

R. A. Crotherz, Proprietor Bulletin,
San Francisco, Cal.
Several prominent citizens of Kansas City report wonderful recoveries from Bright's Disease and Diabetes by use of Fulton's Compound. Kindly advise us if successful and permanent results have been accomplished in your city.

suits have been accomplished in your city.

THE JOURNAL COMPANY.

In reply the following wire was received from the Evening Bulletin:

San Francisce, Jan. 16, 1906.

Kansas City Journal:

Permanent results here, Know a doctor who acknowledges absolute recovery from Diabetes. Many authentic cures of Bright's Disease.

R. A. CROTHERS.

One of the most wonderful recoveries in this city is that of Dr. J. M. Guest, of 240 West 3d street. His case of Diabetes was of long standing and so serious that he was advised to go to Florida. During his absence in the South the hotel man spoken of above, hearing of the case, informed the doctor's wife that he was recovering from the same disease and that her husban I could recover, and on his return he Immediately took up the new preparation. The doctor now states that he soon began to get relief. Normal sleep was restored, strength returned and he now weighs more than for the last twenty years, when the Diabetes first made its appearance. The doctor has very naturally been the means of other cases. appearance. The doctor has very naturally been the means of other cases using the new specifics and reports that practically the same results were ob-

The experience of the hotel man also The experience of the hotel man also seems conclusive. He states that he had had Diabetes for years and believed it incurable till a Western travellug man called his attention to the recoveries that were being made in San Francisco. The results were, if anything, more definite than in the case of Dr. Guest, for upon his recovery he passed for life isurance. He likewise has been the means of others here taking it with like results.

Other late cases reported include two recoveries from Bright's Disease, both the patients being prominent in local mercantile circles.—Kansas City Journal.

If anyone having knowledge of a case of Bright's Disease or Diabetes will send us the name and address we will see that they are sent full details of this important discovery. We sent for the treatment and have it in stock.—F. the treatment and have it in stoc. J. Hill Drug Co., Salt Lake City.

# whom it is bestowed, an of which was treated in great power and plainness, to the comfort and satisfaction of the assembled saints. President Lund and Counselors Sopressident Lund and Counselors Sopressident Lund and Sundwall gave much time.

The burglar man is always with us. There is no protection in locked doors, so-called burglarproof safes, watchmen, burglar alarms or watch

They are merely PRECAUTIONS. PROTECTION is what you want, that afforded only by the BURGLAR INSURANCE PCAICY of the largest burglary insurance company in the world.

HEBER J. GRANT & CO.,

General Agents.

represented by

20-26 So. Main St. Insure today; tomorrow may be too late.



It's worth walking to the Busy Corner just to get a glass of its delicious soda water-its exceptional ice cream which it makes for its own trade.

THE BUSY CORNER.

SMITH DRUG CO. Open all night. Order phones 4360.